fore> the same Proclus highly condemns, certain anfeient physiologers whom he ^upposeth Aris-

-p 28^ totle to have followed:

TTO||OIQ TOJV

|*oja)v a-fyvyra* a/cij ^fpOjucva, /cai ravra eivat *ra* aroi^eia *vzvofjLicrraC ra ptv yap* oi/pavta ota r*}v ev *avroig TC£JLV, VOVVKCU Qwv* /xere^eiv (Jju,oAo iv, ti>£ TToXv^frajSoXov, /cat aop£<yrov, /cai .i enrfXiTfov, ota 8e /cai ^AptcrroTcXrjc vcrrcpov

oupav/atc irep^ofalc ftovwc fTTKm/crac, ra a^tlta^' rfrf oWaJ fTci/, ctrc TrXciovc* *aipvy^a* Se ra ravra/caraXetTrwv- The elements were thought by most of the ancient physiologers to be inanimate, arid to be moved fortuitously without providence. Ecir though they iacknowledged the heavenly bodies, by reason of that order that appears in them, to partake of mind and gods; yet they left this sublunary world (or genesis) to float up and dowtt without providence. And these Aristotle afterwards followed, appointing immoveable intelligences to preside over the celestial spheres only (whether eight or more) but leaving all the lower elements dead and inanimate.

Lastly, besides all those other mundane gods before-meptioned, as generated together with the world, though Proclus seems to be of another opinion, yet it is manifest, that Plato doth not there in his Timaeus altogether forget those properly called demons (elsewhere so much insisted upon by himj, but in the very next following words he plainly insinuates them, after this manner: [a]o<roc *tyaivovrai KCL& oaov av* efleXoxn 0eot, the gods, which appear visibly to us as often as they please, on which can appear and disappear at pleasure— speaking also of their genesis or generation as

•• * In Timaso, cap. xxvi. p. 248.